1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

because the circumstances do not demand the great one. It is for the sagacity of the chief to turn this superstition to advantage.

"This medicine, of the moral effect of which I have just spoken, has two effects purely physical. The first is that the Indians are very fond of getting drunk on strong liquors, and it is necessary to find a means of depriving them of these without exciting their murmurs. The medicine, great or little, offers this means, since, before taking it, they may not drink any liquor, a matter which they observe very religiously; and the chief, having the right to order it when he thinks that it is proper, can, in that way, preserve the utmost sobriety in the army. The second is that this medicine is really purgative, and the warrior thus purged is less endangered by the wounds which he receives, and which, in consequence, heal very promptly unless they are mortal. These people have still another means of diminishing the danger from their wounds, which is to fight almost naked. They recognize that a woolen garment, some particles of which almost always remain in the wounds, makes them much more difficult to heal and more dangerous. Thus shrewdness and religion, supporting each other, lend mutual assistance, and turn to the profit of those who know how to use them.

"The Moskoquis observe, during war, a very rigorous discipline; they can neither eat nor drink without the order of their chiefs. I have seen them go without drinking, even when swimming across a river, because circumstances had obliged their chief to forbid it to them under pain of depriving them of their little war medicine, that is, of the influence of the talisman." [41]

"When they go to war they observe a very rigorous discipline. At the moment when they approach the enemy, they march in single file, the chief of the party at their head, and so arrange it that all the following warriors step in the footprints of the first. Even those are sometimes concealed by the last man by means of grass. In this manner they prevent the enemy from telling their number. When they halt or camp they form a circle, and leave open only one passage large enough to admit one man. They seat themselves with their legs crossed, and each has his gun beside him. The chief faces the entrance of the circle, where no soldier can go out without his permission. When it is time to rest he gives the signal, and then no one is allowed to move. The awaking is also by a signal.

"It is usually the head chief who indicates the positions, [42] and who has the sentinels placed charged with caring for the safety of the

[41] "I have already said that the great medicine or general medicine is taken before setting out."—Millfort. It is not altogether clear whether Millfort means that they were to be threatened with deprivation of the little war medicine taken internally or the medicine sack, but the former was probably intended. Millfort, Mém., pp. 238-240.

[42] Elsewhere he tells us that particular clans had the right to certain positions when on a war expedition. "These same [privileged] families, that is, the young warriors who belong to them, usually march to war ahead, and the war chief takes care to preserve this prerogative, unless circumstances compel another disposition. It is a means of emulation from which he sometimes derives great advantage." (p. 234.)